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Vol. III, No. 4, and Vol. IV, No. 1, of *Translations and Reprints from Original Sources of European History*, published by the Department of History of the University of Pennsylvania, Philadelphia, 1897.) The first of these pamphlets contains a selection of original documents bearing upon the witch persecutions in Christian lands from the thirteenth to the eighteenth centuries. Leaving but little noted the various superstitions classed under the convenient term "witchcraft," it sets forth the origin, methods, and scope of these persecutions from English, French, Latin, and German material.—The early Christian persecutions extending from the time of Nero to the decree of Milan, 313 A. D., are traced out of important Latin and Greek sources in the second paper. Both papers are of high value in presenting to the student, in familiar language, a careful selection of the sources of the history of which they treat.—WARREN P. BEHAN.

Görres. Von Dr. Joh. Nep. Sepp. (Berlin: Ernst Hofmann & Co., 1896; pp. xv + 208; M. 2.40.) Jakob Joseph von Görres, publicist, politician, and professor, a man of great natural gifts, of high social standing, and an ardent champion of freedom, lived in stirring times (1776–1848), and it is not strange that he has been characterized by some of his contemporaries as a radical Jakobine in his youth and a bigoted ultramontane in his old age. In Dr. Sepp, Görres has found a sympathetic biographer, who claims a hearing by reason of an intimate acquaintance with him extending over a long period of time. While admitting that Görres' political ideals underwent considerable change after the downfall of Napoleon I, nevertheless, the biographer holds, there was one supreme idea which animated his life, and which he sought to realize: to aid in reuniting the fatherland once again. Because Görres thought ultramontanism could accomplish this, he joined that party. Dr. Sepp calls him the German O'Connell. The book contains valuable references to the political, social, and religious conditions of the ruling classes in the cities of Heidelberg, Strassburg, and Munich.—A. J. RAMAKER.

Le Christianisme et l'Empire Romain de Néron à Théodose. Par Paul Allard. (Paris: Lecoffre, 1897; pp. xii + 303, 18mo; fr. 3.50.) This is one of the early volumes of a series, the aim of which is to present a complete survey of the history of the church by various authors, all French and all Catholic. The completed series will contain about thirty monographs. M. Allard is well known for the exten-

sive work which he has done on the history of the early persecutions, and his studies in that field form a solid basis of scholarship on which to base the present treatise. The history of persecution naturally forms an important part of the subject-matter of a treatise on the relations between church and state from the time of the first official recognition of the existence of Christianity until its final establishment as the state religion of the Roman empire. This is not, nor does it pretend to be, an elaborate or exhaustive treatment of the subject, but a brief statement of results. One would expect, and in a work by a Protestant writer would probably find, more attention paid to the development of the constitution within the church. The change in the relation between the Roman empire and the church was brought about fully as much by the modification of the prevalent type of Christianity and of its organization as by the conversion of the Roman empire. The author, however, makes little attempt to interpret the history, but is content to recite its facts. This he does in a style of admirable clearness and vividness. The typical French virtues of diction and thought are found in abundant measure. No difficulties are broached; no lines of thought are started which cannot be followed to the end. There are no depths, no mysteries, no problems which give the author any difficulty in solution. On its positive side, it may be a virtue that every clue that is touched is pursued to the end, but one soon begins to suspect, with a suspicion that gradually ripens into conviction, that this comfortable completeness is purchased only at the price of a too narrow limitation of the topics discussed.—W. E. GARRISON.

Die Gesta Caroli Magni der Regensburger Schottenlegende. Zum ersten Mal ediert und kritisch untersucht von Dr. A. Dürrwaechter. (Bonn: P. Hansteins Verlag, 1897; pp. 225; M. 6.) The legends in honor of the Irish monks who labored on the continent, and, more especially, of those who settled in Regensburg, have long been properly estimated so far as their historical worth is concerned. Dr. Dürrwaechter had no thought of restoring them to the high position which they held before Aventin proved their legendary character. He has, however, done a very clever piece of literary criticism in discovering their sources and the date of their compilation. Without neglecting the main body of these legends, he has given special attention to that part of them which deals with the deeds of Karl the Great. These "Gesta Caroli Magni" he finds to have been made by fusing two accounts: the one, German, local, dealing with the history of Regensburg; the